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WEEKLY REVIEW.

—ARCHDEACON Baly of Calcutta points out that Government expends Rs. 17.614 on 22 natives pupils in the Berhampore college, or nearly half of what it expends (Rs. 37.800) in behalf of all the European Schools in Bengal. And yet the Government of this country rests to an appreciable extent upon 'prestige' which is certainly affected by the neglect to educate the European and East Indian children in the community.

—IN the *Indian Church Gazette* is a letter from a missionary in India to his brethren the clergy, pointing out that India is on the eve of a crisis, that the time for the battle of the Lord Almighty is at hand, and inviting their attention to a much-neglected weapon, by the use of which 'the day of triumph shall be ours.' And what is this weapon? It is the right celebration of the Holy Communion.

"There is a mode of intercession, which rises in its secure promise and potency of life far above all others, as covenant rises above nature. It is to do as He does. It is to plead the merits of His Death, *not by word only, but by act.* It is to join in that presentation of Himself before the Eternal Father, which constitutes the glory of His present action within the Holy of Holies. The veil is rent in twain. He calls us to enter in with Himself. Parts of Himself, members of His Mystical Body, stewards of His Mysteries, thrilled and fired with the love of His Sacred Heart, we are to be organs of His intercession, taken up into His own continuous Mediatorial Act. In a word, it is ours to intercede by a special provision of His mercy. And it is ours to shut or open this door to our people. It is ours to remember continually the Passion and Death of the Son —inferior to the Father as touching His Manhood, but equal to the Father as touching His Godhead—to remember it with covenanted power before the everlasting Father *as often as we eat That Bread and drink That Cup of the Lord* which He ordained for a perpetual Memorial of Himself till His coming again."

The missionary expresses great sorrow that instead of having a separate Day of Intercession, one of the festival days was utilized for that purpose. "The people could not be got together on another day, not even the two or three." How is this? Nonconformist churches in India come together in considerable numbers, weekly, some of them almost daily, throughout the year; but in the Anglican Church, with all the attractions of high Ritual, even two or three of the laity cannot be relied upon to be present. Is not the reason this, that the high-church people are trying to introduce a system in which 'the priest' is all in all, and the layman no where? It is a strange conception of Christian intercession that is inculcated in the above-quoted letter. The brief references to the Lord's Supper in the New Testament, say nothing to us of any priestly functions, but speak simply of the commemoration of the Lord's death by those who are in communion with the Lord and with one another. "It is ours to shut or open this door to our people." Nay, verily. The Lord Jesus has opened up a new and living way to the throne of grace, and whosoever will, may come. A hundred testimonies regarding the power of prayer may be found in the New Testament, and not one of them makes this power dependent on any priestly celebration of the Eucharist. We quote again from this letter:

"Let us concentrate our attention, not on schools, nor Mission premises, nor the training of Catechists, nor translations of Holy Scripture, nor any literary activity, nor lectures, nor preaching—these must all be; but our efforts should be *concentrated*, severely concentrated, *on the great means* of obtaining for our fellow-creatures the blessing of Faith. Faith is the gift of GOD, and the gifts of God are bestowed in answer to prayer.

"My brother in the Ministry, your place is, above all, there at that Holy Table, of which you are the divinely-appointed guardian; and to serve other tables to the hindrance of this primary duty is unfaithfulness to your sacred office. There is an enormous reservoir all but untouched as yet—there are prodigious powers all but undeveloped—there is a mine of untold spiritual wealth scarcely sprung. It is the reservoir of Sacramental intercession—it is the power of Eucharistic rogation—it is the mine of holy pleading communion with the living GOD."

The power of prayer cannot be over-estimated. Whatsoever ye shall ask in my name, says Christ, I will do it. He says nothing about a reservoir of Sacramental intercession abiding with a priest.

—THE son of the late Emperor of France, commonly known as the Prince Imperial, has fallen by the assegai of a Zulu. This sad event may be indirectly traced to the Isandula catastrophe, for it was when the news of that most serious check to the British force reached England, that the youthful Napoleon decided to offer his services and—if even in the humblest capacity —to join the army in S. Africa. After joining Lord Chelmsford's staff, he was at first ill with fever; as soon as he recovered, he appears to have gone to the front, and on the first day of this month, he was surprised in a reconnaissance and assegaied. He was 23 years of age. Almost every one that reads the marvellous life of the first Napoleon, finds his imagination stirred by the question, Is there no power in such a life to reproduce itself? Is there none to inherit this genius and perpetuate these triumphs? The popular imagination has lent itself to one and another, thought capable of resuscitating the great Empire. The episode of Napoleon III seemed to encourage the expectation of such a resuscitation; and doubtless the hopes or fears of multitudes followed the youthful Napoleon as he left the shores of England the other day to enter upon a military career which might terminate who could say where and amid what grandeur. But the Zulu whom Lord Chelmsford treated as so insignificant a foe before he had encountered him, has made a quick end of all these hopes and speculations. This Zulu seems to have appeared on the scene for the purpose of administering a rebuke to the overweening pride born of modern progress. The art, science, wealth and power of Europe waited upon the force sent out to trample the Zulu into nothingness. What is the assegai to the breach-loader and the 3 mile range of the Catling gun? What will be the fate of S. African barbarism if it shall dare to face the forces commissioned by our 19th century civilization? Who would have thought that victory would be with the Zulu and the assegai? Four or five months have gone by since the Isandula disaster; Lord Chelmsford has been superseded; Sir Bartle Frere humiliated; the Beaconsfield ministry has lost its lustre; and now one who was born heir to the Empire of France, has been laid low. Among others to whom this last event will be a trial of faith, are those friends who tell us that prophecy demands a Napoleonic Antichrist who shall take the reins of universal government into his hands and muster the combined forces of earth and hell at Armageddon. But they have so often been disappointed in their vaticinations, that their faith will soon spring up again triumphant. For is there not the other Napoleon, the son of Jerome, Plon-plon as he was nicknamed? The young Napoleon who has just been killed was two years older than the Duc de Reichstadt was at the time of his death, 1832. For our own part we have no sympathy with the thirst for military glory, and would have thought better of the Prince if he had remained in England and devoted himself to some career of usefulness. He was not called to aid England to fight her battles with the followers of Ketchewayo. They that take the sword shall perish by the sword.

—A. S. S. quotes the following remark of ours: "We know Native Christians who even in entering the place set apart for the worship of God do not uncover their heads," and draws from it, very strangely, the inference that we justify the practice. There is nothing in the remark to justify this inference. It seems to us objectionable that the Native Christian, while relinquishing the eastern practice of leaving his shoes at the door, should eschew the western practice of uncovering the head. We know that the Lord looks at the heart and does not make much account of outward forms; and a Quaker with his head covered, may be as reverent in heart as a churchman with his head uncovered. We put it upon the ground of expediency, and not of obligation. Paul's regulations in 1 Cor. xi. relate to a condition of things such as then existed. These Corinthian Christians were to imitate Paul (xi. 1) in his careful avoidance of those things that would offend or present difficulties to Jews or Gentiles or Christians generally, (x.

32). The covering of the head spoken of in ch. xi., means the veiling of the head and face, and not the putting of something called a hat, bonnet or turban on the top of the head. The women in Greece appeared in public veiled, and when Christian women neglected this, it tended to their discredit. The *angels* of xi. 10 are *messengers*; see 2 Sam. xi. 4 where the same word is used in the Septuagint; they were sent by rich and dissolute men with wicked intent. And the covering deprecated for the men, is a veiling of the head and face, by means of the loose garment worn over the tunic. The Hindoos do indeed make religion to consist almost entirely in things outward and visible; and for this very reason, it is desirable that we should show them that religion is not in those things. For our own part we would prefer that our Native Christian brethren should not exchage their own costume for a European one, for it only goes to confirm the people in the idea that religion is mainly a matter of externals. This impression is to some extent counteracted by the fact that many Hindoos who are not converts are beginning to wear European clothes. But we are glad when the converts of this country adhere to the costume and to the customs of their own people so far as they can do it without conveying a wrong impression, showing the spirit of Christ in all the fruit of the Spirit,—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. But we recognize the Christian liberty of our Native brother, and would be very sorry to dictate to him. We hold in very high regard some who do not see with us in the matter referred to by A. S. S.; and nothing could well be more discreditable to the Native Chr. community than the adoption of such a persecuting line as our correspondent seems to commend.

—In connection with Mr. M'All's mission to the working men of Paris, there are 23 mission-halls in that city where the simple Gospel is preached several timies a week to several thousand persons. Last year 5741 meetings were held all in the French language. They are generally attended by workmen in their houses. They sing with great delight Sankey's hymns, translated. Mr. Geo. Pearse says:

It is a touching sight to look on, it is thrilling to hear, for what are those sounds but the well-known Sankey hymns, "*Voyez l'etendard celeste,*" or, Hold the Fort! "*Redites moi l'histoire,*" or, the Old old Story! "*Quel est ce passant,*" or, Jesus of Nazareth passeth by. They have an electric effect on the French. It is still pleasanter to talk to them, for this may be done whether in French or in English, by means of an interpreter. The English are gaining great favour with the working man, for he can see that they love him, and are seeking his highest welfare. Ask them what they think of Mr. McAll, they do not doubt that they have a friend in him.

A branch of this work has been commenced at Lyons. Now all this good work sprang out of the fact that one servant of the Lord refused to allow himself to sink into the overcrowded rut of English work, and looked to the neglected masses abroad, with faith and consecration. Their are hundreds of unopened doors waiting for the servants of Christ to knock at them in the name of the Lord, while the latter are contending with one another around doors at home already opened. It may be that a man may spend his life in knocking at one of these unopened doors and think he has accomplished nothing, but the Lord hears every knock and hears with approbation, and in due time the door shall be opened. But a wide door and effectual has opened before Mr. M'All, and thousands of Parisians are prepared to believe that the Christ of the Gospels is a very different person from that Son of Mary that had been previously described to them.

—Of how little significance the testimonials to departing men really are, is shown by the fact that Rs. 79,000 subscribed in honour of Sir Richard Temple when he left Bengal, dwindled in the actual payment to Rs. 25,000. There was to have been an asylum for the blind and incurable; what now shall be, is the question.

—This statement appears:

"A return issued as to the religious persuasions of the non-commissioned officers and men of the British army shows that of a total of 94 842 men, 62,860 belong to the Church of England, 20,872 are Roman Catholics, 7,125 Presbyterians, and 3,985 are Protestants of other denominations."

All that is meant by this is that the different churches mentioned are those to which the men wish to be marched, when they have to be marched somewhere. How many of the 94 842 are ever seen bowing the knee to God by the side of their cot? Is there one in forty who even makes a profession of obeying the Lord Jesus? How much are the men helped by the state-paid chaplains that have nominal charge of them? We think that in too many instances they are hindered rather than helped, and that the British soldier would be better off religiously if there were no ecclesiastical establishment. In too many instances the chaplain seems to consider himself a sort of religious sentinel, to exclude all servants of Christ that do not pronounce his Shibboleth.

—A Missionary Conference, attended by the missionaries of a country, or of a district, has for its object the consideration of the best means of carrying on mission work in that country or district, and is an indication that those concerned feel that they have not attained, either are already perfect, as regards the fulfilment of the Lord's work committed to them. What there is in this to excite ridicule, we know not; but a leading contemporary has thought fit to devote a column to the missionary Conference just held at Bangalore, in a strain of what seems to us unmeaning and pointless persiflage.

"The missionaries of Southern India, especially those of Tinnevelly, are said to be the most successful in India. But there are queer stories told occasionally about conversions, almost miraculous in character, occurring in that part of the continent, and as the present is an age of incredulity, the missionaries can only expect that some doubts are cast upon reports or rumours of conversions of thousands of heathen at a *coup*, or of toddy drawers mounting cocoanut trees in the morning as idolaters, and coming down again in time for breakfast as professing Christians. We have no doubt that the missionaries of Southern India are—very many of them—excellent men who have done, and are doing, excellent work in their own small way, but we confess to sharing with the wicked world an ignorance of much that goes on in missionary India, chiefly because missionaries appeal more to an audience of their own selection than to the general public. Doubtless, they desire that their good deeds shall speak for themselves, or at the worst of it, that they shall only have the notoriety of tea-drinking and of the eloquence begotten of Sally Lunns and Bohea. In fact, the unassuming modesty of the missionaries of Southern India at least, is so great that, the Conference at Bangalore must be looked upon, from a missionary point of view, as an audacious experiment in the extreme!"

We infer from this that the critical ability is to be estimated by the stimulating quality of that which the critic drinks, tea being but little above zero, beer a little above that, the higher grades being only reached by good potations of gin and brandy. We fancy however that our contemporary would have a sarcasm or two for brandy-drinking missionaries. We infer also that there is a great readiness on the part of our contemporary to read and communicate to the outside public, the annual reports of the different missionaries, but that he is unhappily denied the privilege. We shall be happy to make over a goodly number of these reports to our hitherto-overlooked contemporary, if he really wishes to become acquainted with their contents.

—We acknowledge receipt of the monthly parts 35-37 of the *Vedarthayatna* or attempt to interpret the Vedas, containing Hymns 136-149 of the Rig Veda Sanhita, in Sanscrit, Marathi and English, with Marathi commentary. These are mostly addressed to Indra, Agni and other elemental deities.

—A correspondent refers to a suggestion made and not acted upon that there should be a column in our paper for Temperance matters. In almost every issue of the *Guardian* there is more or less bearing on this subject, though not confined to a single column. Referring to the story told by Sir Wildfred Lawson of some idiots who neglected to stop the tap, and also to the course pursued in the Honan Province prohibitory of the growth of opium, our correspondent insists that the growth of Opium should be prohibited, and all manufactures of strong drink shut up, and until this is done all preaching and teaching and exhorting will be unsuccessful. But how is that to be brought about? One may cry 'Stop the tap' till the crack of doom, there is no power in such a cry to induce the Government of India to renounce its 7 millions of opium Revenue. The battle must be fought inch by inch with a depraved public sentiment and with Governments.

—One of the papers contributed to the Bangalore Conference is by Bishop Sargent and is a Twenty Years' Review of the Tinnevelly C. M. S. Mission. In 1858 there were 14 European missionaries in that field; there are now but 5. This is a remarkable diminution. It is not owing to a lack of funds or of suitable men; it is the result of a policy designed to test the work which has been done, and draw out the energies of the Native churches. Thus tested the work appears very satisfactory; while the number of European missionaries has fallen from 14 to 5, the number of ordained Native ministers has augmented from 9 to 58. In 1868 the number was 16; showing in the last ten years an augmentation of three and a half fold. These 58 ordained ministers are in charge of more than that number of churches and congregations by whom they are in a measure supported. The contributions of the Native Christians have risen from Rs. 7,698 in 1858 to Rs. 27,498 in 1878 (a famine year.) The day is perhaps not dis-

on 28 February, 2020

tant when these churches shall support their own pastors and send out their own evangelists They have now their own Church Councils composed of the pastors and lay delegates. There has been a considerable decrease in the number of Catechists ; but on the other hand there is this interesting fact, that voluntary effort is very much on the increase.

"For some years past in every district there have been bands of men going to heathen villages and preaching to the people; but now that God has opened a door of entrance more largely, such preachers have increased wonderfully."

The following may also be noted :

"The Training department has not had the personal instruction of the European Missionary with the express view to Mission work that it ought to have had, and where progress was made in class, the desire of attaining a higher standing through English, and thereby eventually higher pay, has tempted many to give themselves to English study, when they had, in truth, but little talent for it, and when in the vernacular they might have been employed as useful men."

—The *Bombay Gazette* borrows from the *Bangalore Examiner* a story of a gentleman who drove up to a hotel in Bangalore and expressed a decided solicitude not to be lodged with missionaries. We are reminded of the story of a backwoodsman in America who kept removing further and further west, in hope of getting where no Methodist preacher would find him, and at last gave it up in despair. If we remember rightly, he was then converted and become a Methodist preacher himself. Such incidents will help the Hindoos to understand that a European is not necessarily a Christian, and has by nature no more inclination for the service of God than a heathen has.

—Every day since last Friday a tiny telegram has come to tell us something about the Egyptian crisis. First, France appears, requiring the Khedive to abdicate; then England; then the other great powers of Europe; then the Sultan; then we have the actual abdication of Ismael Pacha in favour of his son Tewfik. We may now look for the speedy consummation of the reforms which the late Khedive found it so difficult to accept.

—An equestrian statue of H. R. H. the Prince of Wales, commemorative of the Prince's visit to India, has been presented to the city of Bombay by Sir Albert Sassoon, has been set up in front of the Sassoon Mechanics' Institute, and was unveiled by H. E. the Governor on Thursday last. It is the work of Mr. Boehm.

—The Minutes of the Bangalore Missionary Conference are to be printed in two volumes of about 500 pp. each, and will cost about Rs. 4-8-0 to subscribers. They are to be edited by a Madras committee.

The Christian Orphanage, Goolburga.

The goodness of "our God" leads us to exclaim with Paul, "Hath not God chosen the foolish things &c." 1 Cor. I. 27-28.

Of the 52 orphans taken up to the date of my last letter, 12 the Lord "hath taken." Jesus redeemed them "with his blood." For their fathers' sins they do not perish. In "that day" we expect to see these little ones around the throne "singing glory." Our every want has been supplied. Encouragements from every side have strengthened our hearts.

On Wednesday the 18th I visited Adoni once more. I found the condition of things much changed. Tents are now constructed to accommodate all who need relief. The camp contained a little over 500 of all ages. 107 children. But I found no difficulty in and out of the camp in finding 50 reputed orphans in an hour. So eager to go with me.

I took them to the house of my Bro. host for the night. Their condition is not so bad as that of the last lot. Only a few have guinea-worm, a few with ulcers. Some have itch, some bad eyes. All very much emaciated. On Thursday I sent these 50 to Goolburga by train stopping myself at Raichore. Friday in company with a Bro. I went to the native town. In an hour we were surrounded with two or three hundred old and young as frightful in appearance as last year's famine gave us. In a few minutes I selected 13 orphans. We were told we could get at least 100 would we take them. Saturday these 13 orphans left for Goolburga. This gives us now living 103 orphans. 25 or 30 more are to be added within a few days at Goolburga and Shahabad.

The Lord has given us some work for those who are able to work on road making. By hiring the heavy labor done the children can probably pay for their bungalows in the next four or five months. We rejoice to see in them a great desire to help themselves. They do appreciate to a remarkable degree our kindness to them.

Our hearts are glad in the progress we make in teaching them the Bible. The Holy Spirit is opening their hearts and minds. They are learning what it is to pray, and when their meal is ready for them, the whole row or circle as may be, rise and in Hindustani they unite in a thank offering to God who has sent them bread in famine, and who hath remembered them when their parents were dead. Out of this little rescued army of boys and girls, we are expecting in the name of the Lord, to see one day, Christians, labourers, teachers and preachers. Christian friends, we earnestly request your united incessant *faith-full* progress that we may be blessed of God in leading these little ones in Jesus' name. Nearly 800 Rs. have been sent us mostly by unknown friends. We are by this the more certain the money comes from God. We do not intend to *mass* money. So as God enlarges our supply we feel led to enlarge our borders. We are now asking the Lord to make it possible for us to gather 200 orphans. I am not sure but that three times that number are to be found hungry, naked, sick and dying between Sholapore and Bellary. I would mention one result of this work upon our people along the Line, viz. several families have been led to take one or more little ones to rear in their own houses. The extent of the Christian obligation is assuming a new face to many believers. *Thank* God.

We are now and then asked what will we do by and by. Suppose no one sends money. Satan has thus addressed us oftener than any one else. We have sometimes wakened in the night and have been faced with this query, from the old adversary. We find this work indeed a "*fight* of faith."

We can only show the "everlasting promise," and plead the leadings of the Holy Spirit. We look not to man for our needs. *We ask God and praise him.* He may send by whom he will. "If we abide," the liberty is "what ye will."

We have in our orphanage a "*Native Church.*" "Whosover believeth" help us work it out *by prayer.* "The Lord God omnipotent reigneth."

A. C. Davis, Goolburga.
C. B. Ward, Bellary.

—Some people talk hours and say nothing; others there are who, by the mere lifting of an eyebrow or the gesture of a hand, are comparatively eloquent.

The Bombay Guardian.

SATURDAY, JUNE 28, 1879.

LIFE OF DR. DUFF.

The first volume of the Life of Dr. Duff, comes down to the year 1342 when Dr. D. was 36 years of age, leaving an equal period of 36 years to be packed away in the second volume. The biographer has evidently written the work *con amore*, and has spared no pains to vivify for the reader the subject of the biography, and present us with a portrait that shall long continue to speak for the departed original. The numerous friends of Dr. Duff, in Europe, India and America, will appreciate the labour and thought so sympathetically bestowed. The biographer has allowed his own mind to become saturated with Dr. Duff and his ideas, until it almost seems to him that the other leading personages of the time and the great contemporary events are little more than the frame of the picture of this good man. There was an enthusiasm, a rush, an energy about the Dr. that made his movements differ from those of common men, as those of a locomotive differ from the jog-trot of a well-fed horse. A phlegmatic, questioning spirit is not the one in which to treat the biography of such a man ; and it is in no such spirit that this Life has been written. We value highly the work wrought by Dr. Duff for the advancement of Christ's cause in India. The fruit of it continues to be seen, and will continue. And this record of his life is well fitted to conserve and perpetuate its influence. It is just possible that the reader who is not well-instructed with regard to Indian Missions may think that Dr. Duff's part in it is so overshadowing, that the labour with which he had not to do may seem of small account. For our own part we believe that God is using a great variety of agency in the sapping of heathenism, and much that is unpretending in its character and unnoticed, is materially furthering the desired result.

Alexander Duff was awakened when 8 years of age by a dream in which he saw the Judge upon the great white throne, and gave himself to prayer until he gained the assurance of his acceptance. At 11, he was lost one night in the snow and came near perishing. At 14, Milton exercised a great influence over his mental habitudes. At 17, at St. Andrew's, he had as professor of Moral Philosophy, 'a man of genius and the greatest pulpit orator of his age,' Dr. Chalmers. Duff, 'the boast of the college' received "the impress of Chalmers' big thoughts and the form of his phraseology." Perusing Sir David Brewster's article on India in the Edinburgh Encyclopedia, his soul was first drawn out as by a spell-like fascination towards that land. A letter addressed to the people of Scotland by Dr. Inglis, Convener of the Foreign Missions Committee, sought to arouse a deeper interest in Missions, and mentioned as desirable schools for the education of Natives *in English*, and colleges for training teachers and preachers. Duff caught at these suggestions, and one important result of the letter was the offer of himself to go to India. He sailed with his wife in September, 1829, in the *Lady Holland* East Indiaman, but did not reach Calcutta till the end of May 1830. The ship was wrecked near the Cape, and Mr. and Mrs.

Duff had to pay Rs. 3000 for a passage thence to Calcutta in the *Moira*, which vessel was herself wrecked in the Hooghly.

We have a graphic account of the struggle that went on in Calcutta between the Orientalists and the Anglicists, and of the sudden light flashed upon the question by Duff's success in gathering and holding a school in which English was the medium of instruction. In three years there weere four converts. To every suggestion about the intility and ill-success of schools, he always replied that he thought the failure was owing to the not communicating a medium through which sound and enlarged ideas respecting God and our relations to him might be conveyed, and through which the effects of what education they did receive might be kept alive and strengthened. p. 169. "If (said Dr. Duff) out of every ten that enter the school even one were to advance to the higher branches of secular and Christian education; were he to become in head and in heart a disciple of the Lord Jesus; and were a number with minds thus disciplined, enlarged and sanctified, to go forth from the Institution, what a leaven would be infused through the dense mass of the votaries of Hindooism." p. 175. Nearly half a century has gone by since this aspiration was uttered, but how far are we from witnessing such a consummation in either of the capitals of India. To this day the great work of evangelizatien has been carried on through the vernaculars. And it has been found, if we mistake not, that along with some great advantages attending the communication of a knowledge of English, there have been some disadvantages. A taste for European customs and ideas, has sometimes made a gap between the individuals enjoying this culture and the mass of their countrymen, a gap over which it has not been found easy to transmit the Gospel. But a knowledge of English has become for all that can obtain it in this country almost a *sine qua non*, so that it matters comparatively little how far it is expedient. And we doubt not that the Lord is in it, though we see not yet the issue.

Dr. Duff had been about four years in the country when a severe attack of dysentery necessitated his return to his native land. In the following year (1835) he electrified the General Assembly by his first Oration in behalf of Indian Missions, and obtained permission to visit and address successively all the presbyteries of the land.

We reserve some further remarks on these memoirs.

IS CHRISTIANITY OF GOD?

Did Christ rise again? II.

We repeat: If Christ rose again, Christianity is of God; if he rose not, Christianity, as a system of salvation for mankind, is not true. There are two conceptions of Christ. One recognizes him as a teacher come from God, shedding clearer light than any one else has done on man's obligations, on the nature of true obedience and faith, on the relation of this world to the next, and especially conferring a great benefit on mankind by doing away with the walls of partition between Judaism and mankind generally. Among those who hold this view there are differences of opinion. But the tendency of the system is to minimize the supernatural and account for all that was accomplished by Christ, by the superiority of his moral and intellectual powers. The other conception is that Christ is the revelation of God in humanity for the express purpose of effecting the recovery of man by means of a sacrifice that should enable God without any impeachment of his perfections or of his law, to extend pardon and eternal life to all who might believe on Christ; such a revelation also as is fitted to inspire sinners conscious of the burden of their sins, with confidence in him as Atoner and Mediator. According to the first conception man simply needs to be aided in the work of getting right with God. According to the second conception, Chirst is the Alpha and Omega of redemption; the bread of life that came down from heaven to give life unto the world. With the former conception we have here nothing to do; for it is simply a makeshift of those who have rejected the positive claims of the Gospel, and who treat this as a wreck out of which they hope to save some valuables. We plead for the Gospel in its integrity, and undertake to show the truth of the following propositions.

1. Christ is not one in a succession of prophets, but the One to show all the prophets testify.

2. His mission had ultimate reference not to one nation, but to all nations, not to one age, but to all ages.

3. He came to save the world by restoring harmony between God and sinners.

4. All through his earthly ministry he contemplated his own death as a necessary means of accomplishing salvation for mankind.

5. But death is the extinction of personal influence and power as regards this world, and this would be pre-eminently true in the case of Jesus Christ. His death would indeed be the annihilation of his cause.

6. But Christ always connected with his death resurrection, in terms that imply that all the work of his life would be nullified without it; making the hope of eternal life to be buried with him and resurgent with him.

7. As a matter of fact, when Christ died, his personal influence and power died with him, and those who had been in closest attendance upon him all through his ministry, were utterly and hopelessly incapable as regards the Christianizing of men.

8. The resurrection of Christ was to them life from the dead, and life in a fuller, higher, more potent sense than they had ever dreamed of.

9. As the ascension of Christ depended on his resurrection, so the outpouring of the Spirit at Pentecost and thenceforward, depended on his ascension.

10. Without the physical, visible resurrection of Christ, there could have been no Christian church in Jerusalem, no evangelization of the nations, no Acts of the Apostles, and no Epistles to the Churches planted by them.

We need not spend much time in proving the first proposition, that Christ was not one in a succession of prophets, but the One to whom they testify as the Messiah, the Anointed One, *par excellence*. It is not denied that the Old Testament annonnces a Messiah, the Son of God, to be invested with supreme authority in the kingdom of God. The advent of this Messiah was to be preceded by that of a forerunner; and John the Baptist was recognized by the Jewish nation as the predicted forerunner. John the Baptist preaching in the wilderness, obtained an unrivalled popularity. All Judea, i. e. people of all classes in immense multitude, flocked from all parts of the country to the place where he had established himself, and were baptized by him as a profession of their purpose to receive and obey the greater One that was to be introduced by him. In this way the whole nation of the Jews solemnly set forth their conviction that the time had come for the advent of the Messiah, and that John was his inspired forerunner, and they bound themselves to receive Him who was to be thus introduced to them. Jesus was then made known to John as the Messiah, by the voice from heaven, and the descent of the Holy Spirit, and was by him announced as "the Lamb of God that taketh away the sin of the world." This language, more significant perhaps than John himself was awaro of, not only defined the object of Christ's mission, viz. the removal of sin as the barrier between the sinner and God, and the accomplishment of a salvation available for all mankind, Gentiles as well as Jews, but intimated that it was through suffering and sacrifice he would secure these results. On a certain occasion Jesus said to a body of Pharisees who met him at Jerusalem, What think ye of Christ? What is your idea of the Messiah? Whose son is he? They replied, The son of David. He saith unto them, How then doth David in spirit (under inspiration) call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand. David was prophet and king, but he recognized the Christ as his Lord, invested with that universal power that belongs to the right hand of God. Christ referred to John the Baptist as more than a prophet, inasmuch as he was the precursor of the Messiah; and on another occasion said "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." The writer of the Hebrews, with evident reference to what is said in Psalm ii. Ps. ix and other parts of the old Testament, says: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;——being made so much better than the angels." The testimony of Jesus is the spirit of prophecy. A Jew, speaking in the presence of Jews, said, "To him give all the prophets witness that through his name whosoever believeth on him shall receive remission of sins." Being the Christ he was *officially* pre-eminent, and not merely as respects the excellence of his teaching, the purity of his example, or the strength of his love to humanity. In these he was indeed pre-eminent; but more than this was implied in the language of Daniel, five centuries earlier, "One like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before them, and there was given him dominion, and glory and a kingdom that all people, nations and languages should serve him."

—There are men who no more grasp the truth they seem to hold than a sparrow grasps the message passing through the electric wire on which it perches.—*Norman Macleod.*

INTERNATIONAL BIBLE STUDY.

July 6th, 1879. *Job XXXIII.* 14-30.

SANCTIFIED affliction is the title given to this lesson. The portion is taken from the speech of Elihu. This ardent youth had listened with some impatience to the colloquy carried on by the three friends or monitors of the tried patriarch, and when they have nothing more to say, breaks eagerly in with his own comments on the mysteries of God's dealings with Job The words of the Apostle Peter 'The trial of your faith is more precious than of gold that perisheth though it be tried with fire, that it might be found unto praise and honour and glory at the appearing of Christ' are the best comment upon the book of Job. We have at the outset the very highest testimony to the character of Job, and it is the testimony of God. But the remarkable prosperity of Job, his wealth, power and influence tended to obscure the brightness of his virtues among men, by suggesting that it was comparatively easy for one who had all his wants gratified to serve God; he was not tempted as other men are. If Job has a true faith in God, then, even if he be stripped of all these worldly advantages, he will cleave to God with unswerving loyalty. It pleases God that there shall be given to men the evidence of Job's faith, and he not only allows him to be stripped of all worldly goods, of his children, of his health, but of his reputation. The overwhelming desolations brought upon this venerable man appeared even to the wisest as a plain declaration from on high, that there were serious blemishes in his character, and that in fact it was true, what some had surmised, that he had simply served God and honoured God because he was so exceptionally favoured. The three friends presented themselves as the interpreters of divine providence, and were greatly shocked because Job did not admit the impeachment of his integrity. Job was conscious to himself of having had the fear of God before his eyes during the days of his prosperity, and defends himself from the charges brought against him. There was one thing that he prized more than all the wealth, more than all the children, and more than all the greatness that once were his, and that was the love of God. And now to try to make it appear to him that this had never been his, was more than he could well bear. He would have been content to lie upon the dunghill till the relief of death came to him, without a murmur, if only he could be free from these agonizing suggestions. In the warmth of his defence he is led to think more of his fidelity than is good for such dependent creatures as we are. And perhaps even Job did not know the extent of his dependence on God for every good thing, for every right thought. Elihu seems to have had a deep sense of the truth that there is none good but one. His discourse is very profitable to Job, no doubt, because it tends to draw his thoughts away from himself and his own righteousness to the incomparable greatness and excellence of God. In the passage to which our lesson relates, Elihu points out that God in his mercy seeks to communicate his will to men by extraordinary means. If they hear not his voice in nature he speaks to them by dreams and visions, by afflictions, and by his servants, specially deputed for the purpose. They who deny a revelation, do injustice to the interest that God takes in his creatures. The effect of sin is to harden the heart so that the voice of God in nature does not reach men. Sinners desire nothing better than to be left alone in this condition. Satan too is quite content that they should be let alone. Infidels strongly insist that they should be left alone, but God will not take counsel from them. He cares for his creatures if they do not care for him. Often God has spoken in dreams and visions of the night to men with such distinctness that he has turned them from their wicked purposes and led them to abandon their proud schemes 16. 17.

33. If there be a messenger with him, an interpreter, one among a thousand, to show unto man his uprightness, then he is gracious unto him, and saith, Deliver him from going down to the pit. Elihu is willing to be such an evangelist to Job, leading him to see his danger, his need, and the readiness of God to receive those who avail themselves of the ransom provided. "I have found a ransom," he says. Job needs a ransom. The holiest man that ever lived, cannot have access to God except through an atonement. Job himself knew this and had doubtless proclaimed it. In fact we find him at the outset of the book offering burnt offerings for his sons and daughters, and in the 19th chapter he utters a sublime prophecy of the advent of a redeemer. But how many Christians there are this very day, well instructed in the great truth of a propitiation, who yet imperfectly realize their dependence upon God for all the ability to do right.

REMINISCENCES. XXV.

WE go on with the extracts from the Journal kept in 1839 in Upper Egypt.

"May 28. Late in the evening came in sight of the propylon of Edfou. (The Propylon of an Egyptian temple is nominally a gateway leading to the temple, but really an imposing structure often far higher and broader than the temple.) We determined to go ashore and visit it by moonlight; so having arrived at 11 we landed and accompanied by Mohammad and a boatman, started off towards the village, the immense demi-pyramids of the temple serving us as a landmark. We passed through the village where all were wrapped in sleep, and arriving at the temple proceeded to mount the propylon. In all these constructions, a staircase conducts to the top. I sat down on the summit and smoked my pipe. It was a glorious spectacle. It was midnight, the moon was at her full shedding a flood of light over the broad plain extending from the Lybian to the Mokattam chains, intersected by the glistening and serpentine Nile, not the slightest sign of animation audible or visible beyond ourselves, the village sleeping at our feet, before us the temple comparatively low, separated from us by a quandrangular court surrounded by a colonnade, three Arabs sleeping in the centre of it, and three or four thousand years in the atmosphere we breathed. At the extreme top of this edifice were blocks 15 feet by 6 & 4. During our descent, we found others over the portal measuring 30 in length by 6 in height. The entire length of the propylon at top is 220 feet. We lingered long about the temple, visited (another the Typhonium) some distance off, and returned to the boat about two. All the superstructure and some of the lower portions of this second temple have been quarried to obtain materials for a factory, never built.

29th. Visited the temple by daylight. At 3 p. m. set sail. In the evening, being without wind, we moored our boat to a sandbank in the middle of the Nile. The men carried us to the bank, where we walked about singing "Casta Diva" and "Ite sul collo," and saw the moon rise through a grove of stately palms, throwing as it were a bridge of silver over the Nile. We lay down in the sands where doubtless crocodiles had been enjoying their *otium cum dignitate* some hours previous, and while our Arab boatmen were performing their orisons, and nothing audible but the indefatigable cricket or the hoarse concert of frogs, we fell asleep. Some hours afterwards, the moon arose and we put off.

30. The appearance of some tombs near Hadjar Silsili persuaded us to go ashore. They are interesting; one especially, whose facade is regular and whose doors conducted to a portico ornamented with hieroglyphics and seated figures. In the afternoon we passed under the picturesque temple of Koum Ombo, one of the prettiest things to sketch on the Nile. 31. Awaking, we found ourselves surrounded by scenery totally different from any we had yet seen in Egypt. Enormous blocks of granite piled in masses on either shore and in the bed of the river, almost choking the channel. The cutting out of many of the stones had been commenced by the ancient Egyptians and we could see the process by which they separated the huge blocks that astonish us in their constructions. It is evident that they used the chisel and wedge. At Assouan about nine. We dressed to visit the Governor, Ouady Cachiff Effendi, but not finding him we undressed and went to the Cataracts, with the guide of the place Mahommed Hassan. He informed us that the Cataracts would soon cease to exist; that in pursuance of an order of the Pacha, 2000 workmen were engaged in levelling the beds of the river. We left Egypt and entering Nubia the first thing I noticed was a fine sycomore and under it a picturesque old Turk in red turban eating his noon day meal. We passed through the first Nubian village. The doum trees here are very beautiful. We left our mules at a point above the Cataracts and got into a little boat with 35 Nubian women who were carrying provisions to the workmen at the Cataract. We caught a glimpse of the temple of Philae through an opening in these mountains of granite. Arriving at the site of the cataract we landed at a dam behind which were 1700 men labouring at the destruction of the venerable fall with hands, pickaxes and powder. If a crowd of the men assembled perchance about us asking for bucksheesh, some superintendent would make his appearance with the corbache, and it was almost amusing to see them scatter like so many frightened deer. They were working for one piastre a day, (less than 2 as.) We climbed the hill and visited some dignitary, who received us very politely, gave us narguilés and coffee and at our departure placed a boat at our disposal to visit the cataracts with. For it was only a hyperbole the saying of the guide that the cataract was being obliterated. The stream here is broken by rocks into many channels and there are a number of falls. The Pasha's object was to make the river navigable at one of these points. Our way now lay through a narrow channel of 100 feet wide walled in by high granite rocks, very wild and sombre. After half an hour of excellent rowing we stopt to see Ouady Cachiff who was in the tent of the bey that was superintending these works. An English pointer greeted us as we landed and accompanied us to the spacious tent where we found the Cachiff and the Bey. The latter has an income of 32 pursees (Fr. 4000) a month. They were reclining on cushions of crimson velvet embroidered with gold, the Bey smoking a tall silver narguileh. Our visit lasted a long time. The Governor asked a great deal about America. I soon discovered that he was an *esprit fort*, for he knew the histories of Robinson Crusoe, Captain Cook

and Columbus. Coffee and pipes constantly during the two hours we were there, We lauded highly the undertaking at the head of which the Bey was, and he told us that it was in contemplation to construct a railway in upper Nubia from Dongela across the desert of Bachiouda to a point on the Nile, perhaps Halfa, a length of about 100 miles. The pointer had been given to the Pacha by an Englishman and was delighted to be spoken to in his vernacular, and would not leave me. The Bey invited us to stop on our return from the Cataracts and dine with him, and with singular politeness ordered some carpets to be spread in the boat for us to sit on. In a quarter of an hour we arrived. The body of water at the fall was greater than I had supposed. It was not a perpendicular fall, but still the descent was rapid. The accessories, these masses of granite heaped confusedly around, added to the picturesque. Three of the men jumped into the river above the fall and were carried over with a fearful rapidity; they skilfully avoided being hurled against the rocks and came ashore about 100 feet below the falls. When we reached the Bey's tent again I heard the cries of the master of the forge who was undergoing the bastinado for having defrauded the men under him of a portion of their pay. We heard his cries for a quarter an hour while smoking our pipes. (We omit the account of the dinner.) Like the medieval kings the Bey has a court fool, who made his appearance with a coiffure of fox's skin ascending to a point, hung with bells and surmounted by two ostrich feathers. He imitated the voices of sundry animals and invented some new ones himself. Not understanding Arabic we lost the pith of his jokes. A person appeared who was accused of some fault; he succeeded in vindicating himself, was pardoned and kissed the feet of the Bey. But during the entire examination the poor fellow was tormented by the fool who played off his pranks upon him to the great amusement of the Bey. On the invitation of the Governor to go with him in his boat to Assouan, we took leave of the portly Bey. Spent an hour or two with the Governor at his house, smoking chibouques, drinking coffee and conversing about America. Noticed in the court-yard three prisoners heavily chained. We complained about our rais. The governor said it was optional with us to have him bastinadoed or not. As we did not consent to this, he admonished him and authorized our dragoman to whip him the first time he was disobedient. Took leave at sunset. The heat was intense and what with mosquitoes, bats and dogs I passed a very bad night.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Sir,—Will you be so good as to say a word very definitively on the following passages from the word of God, as found in the 11th Chapter of the first Corinthians? I assure you, your labour spent in this direction will prove highly beneficial to the growing community of our native brethren.

(1) "Every man praying or prophesying, having his head covered, dishonoureth Christ." (2) "Doth not even nature itself teach you, that if a man have long hair it is a shame unto him?" From your passing remark—("we know native Christians who even in entering the place set apart for the worship of God do not uncover their heads") which I recollect reading in one of your back numbers, I fear, you do'nt hold with the inspired Apostle on this point. Whatever may be your knowledge of Orientalism, permit me to observe, that such an act on the part of the so called Christians is highly reproachful according to the lights of the Scriptures. And to make myself bold to repeat with emphasis that Christians should not be allowed to enter the house of God with covered heads: neither should such Christians be admitted in other Christian places of gatherings so long as they obstinately persist in retaining their (long hairs or) shendi. I do not insist on the enforcement of this law of the Apostle in its own merit, but also inasmuch as it is a distinctive mark of Heathenism. If any seem contentious, he should be precluded from the privileges of church-membership.

Natives are utterly indifferent as to the private opinions and deeds of their fellowmen, so long they remain unaltered in their outward appearances. As an instance in point you need only contrast the difference between Bramhoism and the orthodox Hinduism. The essential points of difference between both is altogether irreconcilable. And yet there is not a single instance on record of a Brahmo being cut off from the sympathy of his social circle on the bare ground of his disbelief in heathenism. Because the Brahmo endeavours to conciliate the prejudices of his respective kinsmen by retaining all the distinctive badges of heathenism. And those converts whom you seemingly uphold, are doing precisely the same. Hence they too are no more regarded as Christians by their pagan relatives.

The object therefore of this letter is to show the banefulness of such a conduct and to urge these misguided and time-serving Christians from selfish and interested motives, to come right out from among them and be separate. If these obnoxious weeds of heathenism is not nipped in the bud, mark my word, they will in the long run become mighty barriers to grapple with.

Yours very truly,
A. S. S.

NOTICES.

Received for the Christiau Orphanage, Goolburga, from C. W., Rs. 7; Secunderabad, 5; Friend, Poona, 5.

Received for the new M. E. Church building, Grant Road, from Rev. W. Taylor, Rs. 500; H. H. 25; Mrs. H. 5; Mrs. B. 1.

Prayer is requested that the Chaplain to be selected for Mhow may be "a man filled with the spirit of Christ, a truly evangelical servant of God and one whose conversation becometh the Gospel of Christ."

Epitome of News.

Saturday, June 21.

—"A general amnesty has been granted to those subjects of the Afghanistan Government who have held intercourse with the British forces during the war, and the Afghan Government declares in writing that all its subjects shall be exempt from punishment or molestation, covert or overt, on account of such intercourse."

—Speaking of the death of the Prince Imperial, the *Times of India* says: "The Empress Eugenie, now doubly widowed, is no longer a political personage, as she undoubtedly was until yesterday. She is no longer the centre of a Party, a rallying point, in the absence of her son, for the Rouhers, the Cassagnacs, and the other Bonapartists who were proof against discouragement, and believed in a Third Empire with Napoleon IV. at the restored Tuileries. Her son is dead, and the ex-Regent is no longer in any sense the chief of the Bonapartes. She makes way for him who is now the undisputed head of the Imperial family, Prince Napoleon Jerome. The change is great as it is sudden. Prince Napoleon is the sworn enemy of the clericals; he assailed the Temporal Power in the time of Napoleon III. with a bitterness which arrested attention throughout Europe; the *parti pretre* will learn with dismay that he is now the representative of the Imperial house of which the pious Eugenie was during the adolescence of the Prince Imperial the real head."

—The officials of the Cotton Department have received notice that their salaries, on and after the 1st July, will be reduced by twenty per cent.

—A subscription is being collected in Calcutta to send the learned Maratha lady, Pundit Roma Bai, to England.

—*Bombay Gazette:* Intelligence wss received in Bombay yesterday of the total loss of the s. s. Thessaly, which left here on Saturday the 7th inst. She belonged to the McIver line, and was commanded by Captain F. Harboard. All on board were rescued by the s.s. Tuscany, which left Bombay 12 hours after the Thessaly. The disaster took place, we believe, near Aden. The following are the names of passengers who proceeded in the Thessaly:—Mr. Alfred Cooper, Miss Marshal, Mr. A. C. Boyd, and Mr. John Perry.

Monday, June 23.

—*Madras Mail*; Kamptee: After the cessation of the rains, and the late flooding of a portion of the Ghora bazaar, cholera of a virulent type set in, confining itself chiefly to the inmates of the Roman Catholic convent. It is supposed that when the poor people, who had lost their homes by the late inundation of the river, took shelter within the walls of the convent, the disease was thus introduced; and in a week's time no less than ten persons, including two nuns, fell victims to it out of a total of thirty seizures.

—The *Ceylon Diocesan Gazette* gives this account of the peace brought about at the Bishop of Colombo's visitation: "It was at once evident that the Missionaries had not desired to brand as heretical the Bishop's statements about the Holy Communion, as it certainly appeared that they had done by applying to the Bishop's teaching, with regard to the Sacrificial aspect of the Lord's Supper, the language in which the Church of England condemns the heresy of Transubstantiation. All the Missionaries who were present expressed regret that these words had been used, though they themselves still held that any doctrine of a Sacrifice in the Communion was not in accordance with Scripture or the Formularies of the English Church. As the Bishop has already stated in the correspondence that the Church of England left a Sacrifice in the Eucharist an open question, there remained no barrier to Communion, except that the Missionaries considered the Eastward position to be in the present case so mixed up with Sacrificial doctrine, that if they received at a Communion when it was used they would themselves be committed to that doctrine. To meet this unfortunate difficulty, the Bishop asked Mr. Jones to celebrate, and he consented to do so. Mr. Jones took the North End position, but in other respects the ritual used was just that which had been used by the Bishop the day previously. The Archdeacon was assistant to Mr. Jones at the Celebration, and all the English Church Missionary Clergy who were in Colombo were present."

Some of the C. M. S. missionaries were not present.

—Because the rupee is worth little in English money, some fancy that they ought to speak of the rate of exchange as low. Exchange being that which we have to pay for the conversion of the money of one country into that of another, it seems more proper to speak of it as high, when a rupee must be given for 20 d. It is high here and low in England.

—*Indian Church Gazette*; "We notice that Miss Milman, the estimable sister of our late Metropolitan, is the Treasurer of the new Lady Margaret Hall, which has been eslablished in

Oxford for the higher education of women, with Miss Wordworth as Principal."

—A correspondent of the same, describing a journey through Italy, speaks of his attendance at High Mass, Says: "Altogether there is much to please and strike Churchmen in the aspect of the Church in Italy," and adds: "God grant that the time may come when we may be able to receive Communion at the Italian altars. There seem signs that God is moving the heart of the mother Church to the daughter, even as He has moved, or is moving, the daughter's heart to desire a reconciliation with the mother."

—The Faculty of Arts of the Bombay University have elected Mr. Chambers of the Observatory, Syndic in Science.

—*Bombay Review*; "An extensive Missionary Conference has been held at Bangalore comprising representative missionaries from all parts of Southern India. The discussions have been marked by frankness and ability. All important topics affecting the well-being of native Christians; the progress and management of missions have been passed in review. For the present we can only notice one of these, the mercantile and manufacturing establishments under care of the Basle Mission on the Malabar Coast. One of the energetic Managers of these institutions spoke on their behalf. He pointed out that these Industrial Establishments will work well and constitute a source of livelihood for native Christians who are apprenticed there These establishments are like sanctuaries from the vices of orphanages which said the speaker go to corrupt the stamina of native Christian society, The poor converts who by embracing Christianity are deprived of their means of living find in these mills and factories an honest livelihaod. The establishments are self-supporting and comprise many and varied industries at Mangalore and Cannanore, where weaving, tiling, carpentering, mechanical and printing presses offer a wide scope for the different qualities of the youths employed. All these are reported in a prosperous condition, except carpentry which suffers by the facile competition of native *soutars*."

Tuesday, June 24.

—*Bombay Gazette*: By his possession of the Suez Canal the Khedive has it in his power to effect more than the united navies of the world—were they arrayed against Great Britain—that is, he can put an almost complete stop for a time to her commerce with the East.

"An extraordinary event has occurred at Trincomalie. The steamer Cyrene, from Moulmein to England, steamed into the inner harbour on the 1st instant, for the purpose of getting coal, but did not signal for a pilot, the consequnce being that she ran full on the "York Shoal." Efforts were made in vain to get her off. The Clan Gordon followed, and discarding the use of a pilot, steamed right in and on the reef alongside of the Cyrene, which was apparently supposed to be snug at anchor. Both steamers remained on the reef till tugged off on June 4, by H. M. S. Euryalus."

—Same: The Lahore paper says "a subscription has been raised among the friends of Casorati, the musician, who is committed to the Sessions, to enable him to retain counsel for his defence at his coming trial. A considerable sum has been already collected." We fail to see what sympathy is deserved by a man who, while engaged in disreputable pursuits, becomes involved in a disgraceful quarrel, and adopts the cowardly expedient of using a knife; but sentiment at Simla seems peculiar.

—We (*Hindoo Patriot*) do not see the slightest reason why the Governor-General of India should be paid five times the salary of the Prime Minister of England, and two and a half times that of the Governor-General of Canada, which is the largest and richest colony in the possession of Great Britain, or Rs. 50,000 more than the Lord Lieutenant of Ireland, who exercises almost regal sway. If the early Govornors General of India were paid an unprecedentedly high salary, it was because the expatriation they suffered carried in their days great hardships.

Wednesday, June 25.

—*Christian*, May 29. The substantial tribute of affection and regard which has been raised by the congregation of the Tabernacle to celebrate Mr. Spurgeon's twenty fifth year amongst them was presented on Tuesday in last week, with special rejoicings. Papers were read on the occasion by Mr. Carr (one of the deacons) and the Rev. Dr. Stanford, and the gift, amounting to over £6000, was placed at Mr. Spurgeon's disposal by Mr. Wm. Olney in the name of the congregation. In acknowledging this handsome present, the pastor declared his intention to devote £5000 of the money to the endowment of almshouses, the rest to be distributed amongst the charities of the Tabernacle.

—Government has addressed a letter to the Town Council prohibiting the use of the Victoria Gardens "for public entertainments similar to those proposed by Mr. Anderson, without the special sanction of Government.

—*Times of India:* "We regret to hear of the death of Dr. Dhirajram Dalpatram, which took place yesterday at about 2 p.m. The deceased was one of the first batch of Guzerati graduates of the Grant Medical College, where he was teacher of medicine and materia medica to the Guzerati class. He was a native of Surat and a Kayastha by caste. His social qualities had made him a large circle of friends."

—The surviving officers of the Lucknow garrison present in London celebrated the twenty-second anniversary of the successful defence of Lucknow in 1857, by a dinner at the Criterion, June 3. The chair was occupied by General Gray, who was faced by Major-General Lowe, C. B., who commanded the 32nd Regiment throughout the siege. Among those present were General Hutchinson, C. B., C. S. I.; Colonel Wilson, C. B., A. D. C. to the Queen; Colonel Aitken, V. C.; Colonel Macleod Innes, R. E., V. C.; Lieutenant-Colonel Browne, V.C.; Lieutenant-Colonel Gould Weston; Mr. Geo. Lawrence; Sir Joseph Fayrer, K. C. S. I; Colonel Boileau; Captain Kerr, and many others.

—*Overland Mail*, June 6: Amongst the deaths recorded this week are:—Baron Lionel de Rothschild; Sir F. J. Gambier, late Chief Justice, Madras; Bishop Gobat: Dowager Lady Elibank; Lady E. Thynne; Lady Mitchell; Col. J. B. Riddlesden; Lieut-Col. Mansel; Lieut-Col. G. Close, R. E.; Surg-Major J. Stuart, late R. E.; Wm. H. Smith, D. C. L., B. C. S.; and the Hon George C. Mostyn.

A Cape letter to thet *Standard* declares that confusion gets worse confounded at the scene of war; that Lord Chelmsford orders and counter-orders, and the time for campaigning is fast going, so that Sir Garnet Wolseley will have to wait until the September rains. Seven millions have been spent. The cost now is about a million a month.

News received at St. Petersburg from Kieff states that the Prussian Louis Brandtner, Walrian Ossinsky, of noble birth, together with a person whose name is unknown, but is alleged to be Antonoff, were hanged on May 26, in accordance with the sentence passed upon them.—The sentence of death passed upon Miss Sophia von Herzfeld has been commuted into penal servitude for an indefinite period. A serious plot has been frustrated at Kieff by the arrest of several persons found in possession of Orsini bombs and other explosives. The intention of the conspirators was to blow up the court-house where the military tribunal is at present sitting. An intimate friend of the Czar, Count Koskull, has been murdered, and as the property he had about him was not touched, his death is attributed to the Nihilists.

The Secretary of State for India in Council has admitted King's College, London, to the list of institutions in which candidates selected for the Civil Service of india may reside.

—The suggestion of Professor Monier Williams to establish an Indian Institute at Oxford is being practically realised. Upwards of 18,500*l.* has been raised for the purpose, and of that sum Mr. Thomas Brassey, M. P., has subscribsd no less than 8,750*l.*

Thursday, June 26.

—Rev. J. Manning, Baptist, says: "Mr. W R. Bradlaugh preached to about 2,000 persons in the Circus, Grimsby, last Lord's-day. His brother, C. Bradlaugh, was lecturing to about 200 in a hall just opposite at the same time. We have had good meetings all the week, Mr. Bradlaugh giving Christian evidence lectures. Sunday's meeting was the largest ever known in this town. We ask prayer for our work in this town. Much good was done during the winter by the theatre services. We have now taken the Circus for afternoon meetings. Our Bible-readings on the Second Coming of Christ are being owned of God, and my church is quickened."

Mr. C. Bradlaugh is the Infidel lecturer.

—*Times of India*; Simla, 25: Brigadier-General Phayre, C. B., commanding at Sukker, has been appointed Bombay Delegate of the Indian Army Organization Commission.

The Ameer has prepared a residence for Major Cavagnari at Shahabagh, in the Bala Hissar.

—The Str. *Bokhara* with English Mails left Aden for Bombay, Wednesday, 10 a.m.

—The railway from Indore to Neemuch, hitherto called "the Neemuch State Railway," is in future, to be styled "the Sindia-Neemuch State Railway.

—H. E. the Governor arrived yesterday.

—At the half-yearly meeting of the P. and O. Company, the Chairman mentioned that upwards of 900,000 miles of ocean space had been traversed by their ships and more than 12,000 passengers, besides a large amount of freight, had during the past half-year been safely carried to their destinations without loss of life, casualty, or other accident worth recording. The two new ships mentioned in the last report as having been ordered were now progressing fast towards completion. One of them, the Ancona, was launched three weeks ago. Her sister ship, the Verona, would also shortly be launched. Experience had proved that in order to earn a dividend they must now look more to freight and less to passage-money than heretofore.

—This also is vanity! the Preacher might say, touching the fact that the High Court buildings, after costing 17 lakhs, leak as badly on the hut of a peasent.

—*Indian Mirror*: "Dr. D. R. Smith, the Principal of the Calcutta Medical College, read a very interesting report on the occasion of the distribution of prizes to the meritorious students of the Institution. Dr. Smith evidently takes a great interest in the welfare of his students, for nothing but his deep affection for them can account for the humourous and delicate manner in which he touched a real defect in their character. He expressed his surprise that so many of the relatives of his students should fall ill after each vacation, and that so many unlooked for catastrophes should also overtake them just then. Now this covered a deep charge of unveracity. We are not going to admit the truth or falsity of the accusation; but we must express our concern at the fact that so many students should be allowed to pass through a five years' regular educat on, without receving moral training of any sort or being familiar with the dignity or morality of the profession. The very fact that the Principal had to come forward and publicly impeach the integrity of his students establishes

either his conclusion (1) that they are so hoplessly bad that all moral education has been thrown upon them in vain, or (2) that the Professors do nothing to improve the morals of their students. We are inclined to take the latter view, and we have oftentimes regretted to see our opinions confirmed."

Friday, June 27.

—*Bombay Gazette:* "It is interesting to note the particulars of the silver bill which recently passed the House of Representatives in the United States, although thrown out by the Senate. The bill, which was known as the Warner Silver Bill, provided for the unlimited coinage of silver dollars which were to be legal tender to any amount in conjunction with gold all over the States. There were other sections providing that the seignorage caused by the depreciation of the market value of the metal should go into the Government coffers. The bill, as we say, has been vetoed, but its progress through the House of Representatives shows the hold that the principle of bi-metallism has attained in America. There seems to be not the slightest doubt that England alone stands in the way of a movement, which would not be an innovation, but would simply restore silver to its old position in the munitary systems of the world, and that would relieve India in great part of her financial troubles —both present and in prospect."

—Up to yesterday we had 21 inches of rain.

—Deaths last week, 371. The mortuary tables of the last three weeks show a decided improvement.

—Mr. Wyer, having violently attacked and condemned the famine administration in 1877-78 in his own district, Budaon and generally throughout his Province, was found guilty by the N. W. P. Government of misstatements, exaggeration, and error. He replied. To this Sir Geo. Couper, has rejoined, and in summing up uses these words. "Sir George Couper trusts that with increasing years and experience Mr. Wyer will acquire greater accuracy of statement and expression. He will do well to bear in mind the golden maxim to keep the pen dipped in oil, and write like a Regulation:" This would have more force, if Sir George were not himself a party inculpated by Mr. Wyer's charges.

—The Governor has nominated Messrs. James Bapty and James Greaves members of the Municipal Corporation,

—Mr. John Cassidy, a guard of the E. B. Railway, whilst the train was in motion, attempted to step into one of the carriages from the platform at the Chooadangha station, and in so doing he missed his footing, and fell betwixt the platform and the train, the carriages passing over his right leg, and completely smashing it. He died soon after.

—Speaking of the Sassoon family, the *Times of India* says: "The handsome statue which was unveiled yesterday is but the last of a series of gifts to the city, any one of which would suffice to establish a claim upon the regard and gratitude of its inhabitants. The clock tower in the Victoria Gardens; the marble statue of the Prince Consort in the Museum close by; the Mechanics' Institute; the Reformatory and Industrial Institution; the donation of £15,000 to the Elphinstone High School; various donations of large amount to the Sailor's Home; the magnificent organ in the Town Hall: all these are their gifts."

—At the end of June we receive the *Bengal Magazine* for January, February and March all in one. Circumstances beyond the Editor's control has caused the *B. M.* to fall in arrears.

—Retribution, atonement, grace, redemption, a great perdition, a great salvation, a great and divine Savior, all become crediblewhere there is truly realized the idea of sin.—*T. Lewis*

Selections.

DR. TALMAGE'S ACQUITTAL—A CHARACTERISTIC SPEECH.

Rev. T. DeWitt Talmage, D.D., was acquitted May 8, by twenty-five to twenty, on one specification, and by a still larger vote on the others. Immediately after the announcing of the vote, Dr. Van Dyke gave notice of an appeal to the Synod of Long Island. On motion of Dr. Rockwell, the following resolution was adopted, with a long preamble:

"That the charges be dismissed as unproved and disproved, and that the Presbytery express to Dr. Talmage its heartfelt confidence in him as a minister of Christ, and an earnest desire that he and his church may share abundantly in the Divine blessing, and that his ministry may prove the source of rich spiritual influences to his people and to the community in which he labors.

Dr. Talmage, according to a despatch to the *Tribune*, then stepped forward smilingly, and made a thoroughly characteristic speech. After thanking the Moderator, the counsel for the defense, and his friends in the Presbytery, newspaper men, and others, he said: "How do I feel toward my severe opponents in this Presbytery? I feel well. I would, if need be, go any distance to serve them. By the blessing of God I shall come out of this trial without the slightest grudge. I feel these opponents have done me no harm. Whatever they meant, God has turned it for good. Every blow struck has somehow passed my head, and knocked open a new door of work. How do I feel toward Brothers Van Dyke, and Crosby, and Greene, and Dr. Sherwood? I feel as though I would like to meet them all in Heaven, although I am not very anxious to meet them the first two or three days. It is only through the help of God I have not lost my temper. I have had no surprise in the final vote. Three newspaper gentlemen, before one word of evidence was taken on this trial, gave me the names of those who would finally vote against me, and they made but one mistake, and that in the case of a clergyman who came to my side. My only surprise was that, after raking over my entire life of forty-seven years, they have been able to establish nothing against me. I am not as good as that would seem to make me out. I could have given my prosecutors material for fifty specifications against myself, to all of which I would have pleaded guilty. I shall go out of this trial with increased hatred for everything like sectarianism. Not only have I had the sympathy of the entire Presbyterian Church—a handful of this Presbytery excepted—but of the Methodist, Baptist, Congregational, Reformed Episcopal, and Catholic churches. I never had any sectarianism in my soul, but I have less now. Indeed though a Protestant, in one respect I prefer the Catholic Church.

THEY HAVE ONLY ONE POPE,

while in our Protestant denominations they have a hundred, and I think at least one for each Presbytery, and Classis, and Consociation. Never have I had such full appreciation of the fact that God has his children in all denominations. Never have I had such opportunity of cultivating patience as during these six weeks. A few summers ago I lay down in the woods and got asleep. When I woke up I found a caterpillar on my foot, an ant crawling up my sleeve, and spiders weaving their webs across my body,—one web across my boot, one across my knee, one across my waist, one across my chin, and one across my nose, one across my forehead,—just seven specifications! But I got up and shook myself and took a good wash, and felt well. I call you to witness that I have for six weeks lain quietly, and allowed

ALL SORTS OF SPIDERS

to crawl over me and said nothing; but I think it is about time for me to get up and shake myself. I got no harm from my experience in the woods. I expect to get no harm from my experience in the Presbytery. I pronounce my benediction upon all this body. I have been asked whether I intend to withdraw from this Presbytery. I might, perhaps, but for Brother Van-Dyke's assertion that he should withdraw in case of my acquittal. What would become of the Presbyterian Church if we should both leave it? I think, perhaps, I had better stay and watch the wreck. It has been said on this trial I have eccentricities. If so they are natural. I have never cultured but one eccentricity, and that is never to pursue any one engaged in Christian work. It makes but little difference to me whether a fisherman uses Conroy tackle with a fly of golden pheasant, or a crocked stick which he cut out of the woods with his own jack-knife, if he only catches the fish. Get men into the Kingdom of God! Who cares about the way you get them in? On this trial my methods have been criticised, because some of you do not understand what

MY THEORY OF PREACHING

is. When I go into the pulpit I say: 'During this hour and a half I am going to see how many people I can help, and help right away.' We all want help. To most of us life is a struggle, and we want a Christ to sympathize with us in the struggle. Five hundred thousand people in Brooklyn who want help! Twelve hundred millions of a race wanting help! Eternal God, help us to help them! Brethren, I preach the best I can. You could not stand it to hear me preach, and I would not, for a salary of $5,000 a year, sit and hear some of you preach. If you want me different, you will have to make me over again; but, if you do undertake the job of making me over again, like unto which of these Presbyters will you make me? Do let me have a choice of models. This is certain: I will hereafter be more intense in my way. I have been stupid long enough in sermonizing. I am hereafter

GOING TO BE MORE INTERESTING,

if such a thing is possible. The brethren say I am orthodox, and I admit they are orthodox. But I give them notice that I am hereafter going to be orthodox in a more interesting way. No more hum-drum for me! I have learned this from the newspapers of the country. Why do all the people read the newspapers? Because the newspapers are interesting. How are we to get our churches thronged with worshipers? By making our religious services interesting. Hereafter count me out of the old way of doing things. But I must adjourn most of what I have to say to my own pulpit, where I feel more at home and can have larger audiences. Meanwhile, I pray for you and your families all happiness snd prosperity."

At the conclusion of Dr. Talmage's address, Clerk Green began to reply to some of its strictures, but Dr. Talmage immediately quit the room, without waiting any discussion, and the Presbytery adjourned.

THE WORDS OF CHRIST.

BY THE REV. WAYLAND HOYT, D. D.

Philip said: "Show us the Father and it sufficeth us." Jesus answered: "He that hath seen me hath seen the Father." And then, for proof of the great fact that he was the manifestation of God to men, adduced his words as words of the Godlike one.

There was a Chinese student in the study of Bishop Boone. He represented intelligent humanity at its widest modern remove from Christ. He was a teacher among his pagan countrymen. He was taken into the missionary family to learn English and to aid in the translation of the Bible into the Chinese tongue. For a long time nothing had touched him in the Scriptures save their literary beauty. But one day abruptly, he rose from his minuscripts with the New Testament open in his hand, and walking about in the rapid manner of one startled with a great discovery he exclaimed:

"Whoever made this book made me. It knows all the thoughts in my heart. It tells me what none but a God can know about me. Whoever made me made that book."

"Ah, what words like his can find men? as Coleridge says.

"Here lies the book of books upon the table," said Napoleon, at St. Helena, touching reverently a copy of the Scriptures. "I do not tire of reading it, and do so daily with equal pleasure. The soul, charmed with the beauty of the Gospel, is no longer its own; God possesses it entirely; he directs its thoughts and faculties. It is his. What a proof of the divinity of Jesus Christ!"

Surely Napoleon was "neither pietist nor weakminded," and yet the Chinese heathen and the man who built a throne at which the world trembled are irresistibly compelled to the same verdict: The words he spake—these *are* the words of God.

I have heard men speak like this—you can hear it constantly in that most wonderful of places, Jerry MacAuley's Mission—"I was born a waif in the streets of this great city. My school, if was the street. My bed, it was the stone steps of some great warehouse, or the road pavement, beneath the cover of some chance wagon. My food was such as I could beg or steal. I was kicked and cuffed about. I was ragged. I was dirty. I was the slave of evil habits. I drank away my manhood to drown my sorrow. I have spent years in the State Prison, and then have only come out to do crime again. I was so low down that nobody cared for me. I despised myself and yet I could not help myself. I would cross the street to avoid meeting a decent man. I was sure nobody could receive me, And then I heard somebody speak such words of Christ as these: 'Him that cometh unto me I will in no wise cast out.' What! I thought. When no one else will take me, will Christ take me? When I am down so low that I utterly despise myself, will Christ yet not refuse me welcome? I tried his words. I came to him. I gave myself to him. He did not cast me out. He took me. He remade me. He cleansed me. He opened the gates for me into a new life. And now he keeps me in the new life. How changed I am, and all through the words of Christ. I have everything I need. My poor bad heart has become a heavenly place."

Truly the words that can work such changes are the words of God.

I have heard persons speak like this: "I was weary, I was burdened, I was disappointed, I was restless. All my pearls were dew and all my fruit was ashes. I was longing for something as the hart pants after the water brook. My child was dead. I could get no comfort, I was very wretched. Life did not seem worth having. Nothing could reach and still my heartache. I tried society—that failed me. I tried books—they did me no good. I tried travel—that did not yield me help. I tried work—that did not avail me. I tried thonghtlessness—but I could not keep myself thoughtless. I was restless—wretched utterly. Then I heard such words of Christ as these: 'come unto me all ye that labor and are heavy laden and I will give you rest.' I said: 'I have tried every-thing else—I will try these words.' I came to Christ. I knelt before him. I told him my own trouble. I acknowledged my failure. I besought him for his help. Then I seemed to pass into the very secret of his presence. The pavilion of his presence seemed to fall around me as if a great, thick, muffling curtain came between me and all my weariness and pain. Oh, what rest I have found! What hidings from my trouble. I praise God for the pain which pressed me into such a sanctuary. I know now what the Apostle meant when he said: 'I am filled with comfort, I am exceeding joyful in all our tribulation.'"

These are not ideal experiences out of the Bible. They are real experiences out of this dusty, daily life around us. Words which can carry such comfort surely *are* the words of God. —*The Christian Union.*

MY FOSTER BROTHER OR; "LITTLE WING."

A True Story.

BY W. R. BEAUCHAMP.

ONE day my sainted mother (whose memory is still revered by the poor and suffering of our village) brought home under her shawl a little infant, three weeks old, who had been deserted by his unnatural parents. I shall never forget the sight when he was undressed. His limbs were just held together by the loose and flabby skin; too weak to move, where the limbs were placed, there they remained; his little weak cry alone told that he was alive.

Having my mother's tender care, the child was reared and became the pet of the household. He had no other friends; his parents, highly connected, never even inquired if he were alive; but to us he was our youngest brother, and having the same name as myself—he was called "*little* William," while he called me either "big Wing" or "brother Wing," not being able to pronounce the name. Many years have passed since then, but how vividly I remember incidents that seem trivial to relate but full of tender interest to myself—how with boyish glee I held him before me on the saddle as we galloped on our white horse in the meadow, and how thankfully I remember, how I threw him from me with all my strength, as the horse fell and rolled over me, and he escaped unhurt. His chief delight was to sit on my father's knee; and although he could not read, he could always find that one place, and trace with his little finger while he repeated word for word the sacred narrative of Elisha mocked by the children. When six years of age, he came home, one cold day and said, "Isn't it bitter?" He had taken a cold, but the next day, when the doctor came, we found that it was a bad case of croup, and no hope of his recovery. That night and the next day was a sorrowful time; he was dying before our eyes, and we could do nothing to save him. Worn out with grief and watching, all in the house had gone to bed, giving me the much-coveted joy of nursing the dear boy, as ho was only easy when rocked in my arms.

I was then about sixteen years of age, and had contracted the opinions of one whose superior intellect and blameless character had excited my youthful admiration. He was an infidel, and insenibly I adopted his unbelief, and eagerly accepted any argument that seemed to deny the existence of God, the soul, and eternity. Hour after hour passed as I stood rocking little Wing in my arms, and when I paused to rest my aching arms, his plaintive "Rock me again, Wing," was alone needed to make me forget the pain. Suddenly he breathed without any difficulty, and seemed free from pain. A very solemn feeling came over me as I felt his limbs lengthen in my arms, and saw his eyes fixed intently on the ceiling. Suddenly he turned his face to me, as he pointed his finger upward and said, "Look, Wing, look!" His eyes expressed wonder and amazement, as if he had seen a vision: his eyes returned to the ceiling, and almost breathless I asked him, "What is it, dear?" He replied, "Such a beautiful picture!" and the little finger that had still pointed upward fell across his chest, and I saw that he was *dead*. From that moment I knew that there was a heaven and a God.

I have often wondered what it was the child saw that he could only express by a look of wonder and astonishment far beyond his years, and why was it that I felt to shrink from that penetrating look as if I was an unclean thing in the presence of an angel of light. I did not shed tears, it seemed too solemn for grief. I knelt down, resting my arms on the sofa, still holding the form of my foster-brother, overawed by the solemn scene. God, death, eternity heaven, were realized for the first time; all the specious arguments I had learned were swept away in a moment—aruments so eagerly learnt by youth, who think they are too enlightened to be led by the old-fashioned belief.

This is a true story, and I affectionately commend it to the notice of the young who encourage unbelieving thoughts, who, with the ingenuousness of youth, will respect my honest conviction, and may be led to ask themselves, as I once heard the greatest infidel I ever knew say to himself, when looking at the eclipse of the sun, "I wonder if there is a God.

Many years have passed since this memorable, night, but I have never since had one doubt of the existence of God, the soul, eternity, although it was years after that my eyes were opened to see that He loved me and gave Himself for me, when I proved the truth of 'as many as reecived Him to them gave He power to become the sons of God.'—*Word and Work.*

PISTOLS—TOO MANY OF THEM.

The present is the age of pistols. One would infer from the daily calendar of crimes and causalties, that pistols were in the hand of every man, and about every other woman. And, as a general thing, they do nobody any good, but, on the contrary, in one way and another, they do a vast amount of harm. Nothing is easier than to shoot off a pistol. The possession of a power is the temptation to use it. A pistol is evidently an instrument made and meant to kill—to kill some person. What else is it good for? However neat its structure; however polished its silver and its ivory and its steel, it is, nevertheless, a weapon meant for death. However handsome it may be to look at, or convenient to hide in the pocket, it is still a deadly instrument,—the sign and symbol of murder. It cannot be carried about or kept in sight without often suggesting the thought of its use. This thought of its design and use tends to breed familiarity with the fact of murder. And then, to carry it for months and years without using it, seems like a miscarriage, a kind of a frustration of what it was meant for. Now let a person who harbors anger, hate, revenge in his heart, carry a pistol in his pocket,—how easy, how natural, how inevitable, in imagination, if not in desire, to associate the one with the other. He that hateth his brother, said our Lord, is a murderer already; but what suggestive point it gives to a murderous passion to have ever at hand, about one's person as if it were a part of him, this kind of murderous weapon. This form of temptation may be as potent as it is subtle and habitual. The damage, therefore, to the American character through this common handling and carrying of American pistols, is by no means slight. Murders and murderous assaults are becoming alarmingly frequent, in all parts of the country. No one can look upon it with indifference. We do not, of course, say that the carrying of the pistol is the sole, or perhaps the main cause of this state of things; but we do insist that this neat little weapon of murder is something more than a mere instrument. Charged with powder and ball, it is also charged with a most unsafe hidden force of temptations, generated in the hell of human hatreds, to its own murderous uses. In any large city, where drinking places are permitted to hold their carnival day and night, while strong drink drowns the conscience and inflames the passions of the vicious, and concealed weapons are but too convenient, scarcely a day passes which does not witness one or more cases of murder or self-murder.

Whatever the laws, properly enforced, and whatever public sentiment suitably expressed, can do to do away with this wicked and perilous habit of carrying pistols or other concealed weapons for murder, should assuredly be done.

As things now are, it were good for the country if every pistol in it were annihilated, and the manufacture of iron and ivory were turned to better uses.—(*Advance.*)

Miscellany.

—Rev. Dr. Rigg, President of the Wesleyan Conference, preaching in Centenary Hall, said:

Popery proper, the special creation of the Roman Ecclesiastical Court and Empire, is a priestly growth and usurpation. It is no genuine development of the common life of European Christendom. It is a selfish corruption—the darkest and the worst corruption of God's truth and of holy religion that the world has seen. It has been imposed upon Christendom. Many of its developments were resisted even by a large portion of the clergy, and were odious to such of the laity as were aware of them. Throughout there has been a struggling protest even in the body of the Roman Catholic Church. There has been a lay mind in continual revolt against the growing tyranny and blasphemy. Unhappily, the interests of the priests are bound up with the Papal policy—so it has been contrived. And the priests and clergy of every order are only accepted as such on the condition that they uphold the blashemous claims of the Papacy. Yet many even among the priesthood abhor the yoke by which they are bound. The question which presses upon the souls of true Christian people everywhere is, How long shall such usurpations as those of Rome endure? Is there or is there not the hope that one day the power of the Roman antichrist will really be broken? And in what way can such a blessed result be brought about?

The question becomes a more anxious and a more pressing one when it is considered that, despite the growth of Protestantism and the spread of general enlightenment and liberty of thought; that, notwithstanding the great evangelical revival of the last hundred years, and the increasing power of evangelical religion on both sides of the Atlantic, the Popish claims to-day are in no respect abated, the so-called Catholic nations of Western Europe are still swayed by decrees and influences which emanate from Rome, and even in our own country, a large number of distinguished and educated persons not all or only clerical, but some also lay, have gone over to the Church of Rome.

Conceding to such considerations all the gravity which can belong to them, I venture yet to hold that the power of the Roman Court is broken, and that the properly Papal element in the Roman Catholic unity is waning in its influence from age to age. The true spring and source not only of religious liberty but of human freedom for each individual man is to be found in the Christian life and the true Christian faith, in the waking up of the human conscience, and in the bringing of each man face to face with God his maker. Freedom for body, soul, and spirit was won for mankind by the Gospel of Jesus Christ. The words of St. Peter before the Sanhedrim enshrine this sacred and omnipotent principle. "Whether it be right in the sight of God to hearken unto you more than unto God judge ye, for we cannot but speak the things which we have seen and heard."

Peter before the Sanhedrim was the prototype of Luther before the august and Imperial Diet. The victories won by Luther, by Calvin, by Zwingle in the strength of that principle are the pledge of all the victories which have followed, and of still farther victories until the conscience of humanity shall be universally free.

The claims of Rome, the pretensions of the Papacy are doubtless as presumptuous, as arrogant, and as blasphemous as ever. They are if possible even more so than ever. But this is perfectly consistent with the real weakening of the Roman power. The Papacy may have all the more wrath because of its presentiment that its power is fading away and its time is growing short. Pius IX. could not enact the part of the Hildebrand, though he did summon a so-called Œcumenical Council. He could claim for himself and his successors absolute official infalibility, but he could not set his foot upon the neck of princes nor cast the fearful yoke of an Interdict, as in times of old, over the breadth and body of an empire. He could not even prevent his holy city from being wrested from his hands and made the capital of a free kingdom. The Papacy was not in error in maintaining that temporal sovereignty for the Pope was a necessary condition of anything like complete spiritual supremacy among the nations. The Pope is now the Primate of an aggregate of sects. He can no longer be imagined to be triple-crowned, the great Potentate of the world.

TELEGRAPHIC NEWS.

Paris, June 19th: A congress of the French Senate and Chamber of Deputies has been held, at which it was resolved by a large majority to amend the constitution of the country by transferring the Senate and Chamber of Deputies from Varsailles to Paris.

London, 20th: Latest advices from Cape Town, dated 3rd June, state that the Prince Imperial is dead. He was surprised during a reconnaissance of the enemy's country on the 1st June, and assegaied by the Zulus. The British forces have crossed the Buffalo river and reached as far as Nopalleine. The advance of the force was to have been continued on the 2nd June. In the House of Lords last night, Lord Northbrook, in contrasting the Indian Budget of 1876 with that of 1879, complained of the remission of the Indian import duties on cotton, but otherwise expressed his approval of the policy of the Indian Government. Lord Cranbrook said that it was just that the expenses of the Afghan war should be borne by India because it was purely an Indian war. He doubted the possibility of economy in military staffs, and defended the remission of the Import Duties on Cotton because they were protectionist. The British Government has joined the French Government in demanding the abdication of the Khedive.

Cairo 23rd: The Khedive has refused to comply with the demand made by the French and English Government that he should abdicate.

London, 23rd: The Porte has offered to depose the Khedive, provided Halim Pasha is accepted as his succssor.—In the House of Lords to-night, Lord Shalisbury, replying to a question, said that England and France had recommended Prince Tewfik (hereditary Prince of Egypt) as the Kheddive's successor.

Cairo, 25th: The Great Powers have notified to the Khedive that unless he abdicates immediately he will be dethroned without further delay in favour of Halim Pacha.

London, 25th: Colonel Evelyn Wood and Commissary General Strictland have been appointed Knights Commanders of the Bath, whilst Colonel Pearson has been appointed Companion of the Bath. Mr. Ronald Thomson is the new British Minister at Teheran in succession to Mr. Taylour Thomson.

Cairo, 26th: In compliance with an order from the Sultan, the Khedive has abdicated in favour of Prince Tewfik (the hereditary Prince).

PASSENGERS SAILED.

Per P. and O. Str. *Sumatra*, 20th, additional:

For Southampton—Mr D Newall, Mr J E Burney, and Mr W C Jater.

For Brindisi—Mr R H Froude, Mr E C Ozanne, and Mr R Trevithick.

Per P. and O. Str. *Mongolia*, 27th:

For Southampton—Mr James Windram, Mrs Kemp and 2 children, Lieut R Spence, Mr A S Dunbar, Mr N Thomson. Col Macintyre, Mr G C Sconce, 5 Details of R A 11th, 67th and 89th Regt, Mr R J Hardoon, Lieut and Mrs Gordon, Mr T J E Johnson, Mr Clarke, Capt T A St Quenlin, Capt W F Kelsey, Mr W Lane, Lieut G H Molyneux, and Mr W Mathews.

For Brindisi—Mr C A W Cameron, Mr R B Magor, Mr J Hopkins, Mr Wm Simpson, Mr Glazebook, and Major W Smith, R A.

For Venice—Lieut G M Porter, Depty Surg General Hendley, Major R P Davis, Mr Gopinath Sadasewjee, Mr Nanabhai Bhaskerjee, and Capt W N Salmon.

PASSENGERS ARRIVED.

Per. P. and O. Str. *Travancore*, 24th:

From Southampton—Lieut W N Darby, Mr J Ayden, Mr W J Carter, Mr Logan, and Mrs Macpherson and 4 children.

From Venice—Mr Middleton, Mr Tudball, and Mr J H LeFann.

From Brindisi—Lieut-Col Stenhouse, Col C Benson, Capt R Brockman, and Mr G Molesworth.

From Suez—Mr Cutler.

From Aden—Lieut White R A, and Mr Abdoolally.

"BOMBAY GUARDIAN."

Subscriptions received from 21st to 28th June 1879.

Sergeant R. Abbott, 1st Nov. 1879, Rs. 3-13; F. Otto, 31st August 1879, Rs. 10; Rev. S. R. Wells, 24th May 1880, Rs. 7-10; Miss Jane Donaldson, 22nd June 1879, Rs. 1; J. L. P. Lyons, 19th August 1879, Rs. 1; W. C. Dunlop, 7th March 1875, Rs. 13-8; Mrs. Crowford Brown, 15th October 1877, Rs. 13-8; Major General Shaw, 22nd May 1879, Rs. 9-4; Mrs. Leith, 31st March 1878, Rs. 9-4; A Pye Smith, 21st October 1880, Rs. 50; Bombay Tract and Book Society for Advertisements up to 1st May 1879, Rs. 77-8.

Domestic Occurrences.

BIRTHS.

CHRISTIAN.—June 3rd, at Chadarghat, Hyderabad, Deccan, the wife of the Rev. C. W. Christian, M. E. Church, of a son.

CHRISTOPHER.—June 22nd, at Mazagon, the wife of James Christopher of a daughter.

MARRIAGES.

READING—OSBORNE—June 12th, at the M. E. Church, Igatpuri, by the Rev. G K. Gilder, H. H. Reading, to Annie Alice, daughter of W. Osbrone, Igatpuri.

LOHR—CURTICES—June 18th, at Bisrampur, Raipur Dists Central Provinces by the Rev. O. Lohr, Mr. Charles T. Lohr to Miss Anna Curtices.

DEATHS.

CANTOPHER—June 16th, at Belwandi, Dhond and Manmad State Railway, Francis William, infant son of Bernard W. Cantopher, Assistant Engineer.

STRAHAN—June 17th, at Poona, Hugh Bohun, son of Captain G. Strahan, R. E., aged 10 months.

STEVENSON—June 17th, at Ahmedabad, of heat apoplexy, Lieut. Colonel R. A. Stevenson, Royal Artillery.

DAVIS—June 18th, at the Parsonage, Mhow, the Rev. Edward Gabriel Davis, Bengal Chaplain, aged 34 years.

WILLMER.—June 20th, at Mazagon, Harry Seymour, son of Mr. Frederick Willmer, aged 5 months and 18 days.

MENESSE—June 26th, at Bandora Hill, Mr. Camille Menesse, aged 66.

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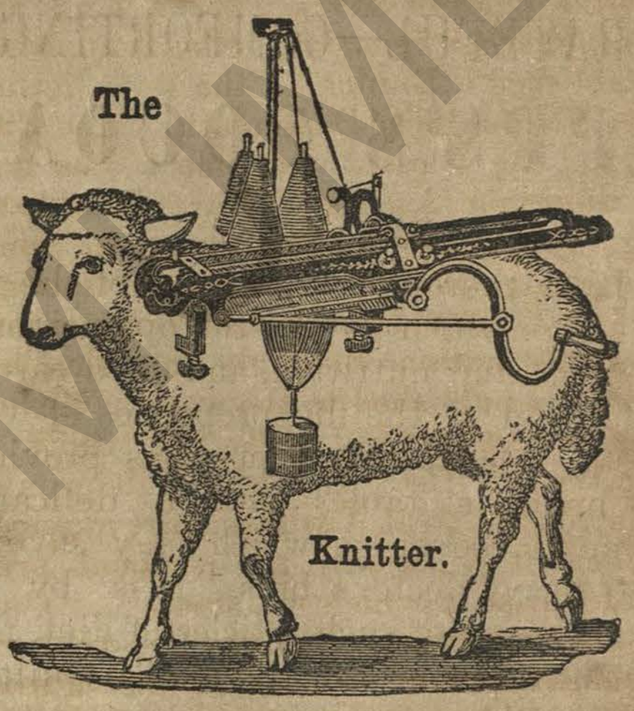

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